

# **Bhandarkar Oriental Research Institute**

**(Academic Development Programme, supported by Infosys Foundation)**

## **Announces**

### **Short course on**

#### **EARLY CHALUKYA MONUMENTS**

*Antecedents, Forms, Development and the Sequel*

**6<sup>th</sup>-10<sup>th</sup> January 2020, 5 to 7 p. m.**

**Venue: Bhandarkar Oriental Research Institute, Pune 411004**

**Resource Person: Prof. Shrinivas V. Padigar, Infosys Foundation Visiting Scholar, BORI**

The stone structures raised during the Early Chalukyas, better known as the Chalukyas of Badami, CE 543-757, found in Badami, Mahakuta, Aihole, Pattadakal and Alampur, are among the finest and the best-preserved early stone monuments of India. They give an idea of the diverse temple forms of India, subsequently transformed into several sub-forms and regional manifestations. The importance of these monuments has been recognized for well over a century and half fetching a lasting place for them in any art-historical account of India. From about the middle of the 19th century to the present, several scholars like Meadows Taylor, Fergusson, James Burgess, Cousens, Percy Brown, C. Sivaramamurti, K. V. Soundara Rajan, R. S. Gupte, S. R. Rao, A. Sundara, S. Rajasekhara, Aswin Lippe, Garry Tartakov, George Michell, Carol Bolon, M. A. Dhaky, Adam Hardy, to mention a few, have enriched our understanding of these monuments. No wonder, a voluminous body of descriptive and research literature has been growing around Chalukya monuments. A popular appellation for the Chalukya sites of Aihole and Pattadakal is “the cradle of Indian temple architecture,” though doubts are being raised about the validity of such a narrative.

Despite the rich wealth of studies on Chalukya monuments, there are a number of issues and problems that still remain unsolved. Recent scholarship on early stone monuments at Aihole prefers to accommodate them within the time span of the Chalukyas of Badami, i. e., 6th-8th centuries. Thus, for instance, Lad Khan temple’s date of 5th century is dislodged and a later date of about CE 700 is now preferred. Simultaneous and contemporaneous presence of two distinct and well-defined architectural traditions and of pristine-looking monuments like the Lad Khan in the core region is intriguing. Likewise, there is the question of political happenings and religious environment and their bearing on architectural enterprises. There is also a problem of utilizing the information from epigraphs and architectural canons. Comprehending the impact of Chalukya architectural traditions on what followed in the sequel in the larger area of the Deccan is also an interesting dimension.

Against this background, it is proposed to hold a five-day short course on Early Chalukya Monuments: Antecedents, Forms, Development and the Sequel from 6th to 10th January 2020. The course explores the possibility of viewing the Chalukya monuments in newer frames for a better understanding. It aspires to situate new research in a new narrative. Briefly stated, the objectives of the course are as enlisted below:

To examine the antecedents and context of the early Chalukya monuments.

To identify and explain the forms of the Chalukya monuments.

To understand the development of different temple forms during the early Chalukya time span.

To reflect on the temple architectural developments in the Deccan during post early Chalukya period.

The course is being offered for the benefit of students and researchers interested in Indian temple art and architecture. It will comprise of five sessions of two hours each. Each session will have an illustrated lecture with scope for interaction at the end.

### **SESSION I: 6th January 2020**

#### **EARLY CHALUKYA MONUMENTS: BACKGROUND AND ANTECEDENTS**

The region – Historical happenings – Religious context – Art-Architectural antecedents

### **SESSION II: 7th January 2020**

#### **ON EARLY CHALUKYA TEMPLE FORMS**

Cave temples and Structural temples – Classification of Structural temple forms – Plans – Terminology

### **SESSION III: 8th January 2020**

Early Chalukya Temple Forms: Development of Dravidian and Nagara Traditions

Dravidian Temple forms – Trends in development – Nagara temple forms – Trends in development – resume

### **SESSION IV: 9th January 2020**

Post Early Chalukya Scenario in Deccan: Later Chalukya and sub-regional manifestations

Changing political, religious and economic scenario – Terminologies – Plans – Temples of Nagara Tradition – Temples of Phamsana form – Temples of Karnata Dravida form

### **SESSION V: 10th January 2020**

Southern Karnataka: Hoysala Temple Architecture

Hoysalas – Nagara Temples – Bhumija Temples – Phamsana Temples – Karnata Dravida temples – Mixed Varieties – resume

The Course is meant for:

Teachers, researchers and students of Archaeology, History and Indology as well as all those who are interested in understanding the temple architecture of ancient India.

**Prof. Shrinivas V. Padigar**, former Professor and Chairman of Ancient Indian History and Epigraphy at the Karnataka University is a senior scholar in the fields of art, architecture and epigraphy of Karnataka. He has been the Charles Wallace India Trust Fellow in the History of Art at Edinburgh, U. K., U.G.C. Visiting Fellow at Deccan College, Pune, and ICHR Senior Academic Fellow, Delhi. He is presently the Infosys Foundation Visiting Scholar in the Bhandarkar Oriental Research Institute, Pune. His acquaintance with Chalukya monuments spans

over three decades. Apart from several significant papers on art, architecture and epigraphy, his publications include books on *Aihole* and *Badami* (Government of Karnataka), *Inscriptions of the Calukyas of Badami* (ICHR), *25 Years of Indian Epigraphy* and *Shravanabelagola*.

The medium of instructions would be English.

Eligibility criterion: Graduates in any discipline,

Last date of registration: 31<sup>st</sup> December 2019

Certificate of Successful Completion of the course will be issued to all those who attend all the sessions

Course Fees: INR 700/-

The course will also be available as Webinar

Webinar fees: INR 700/- ( For Indian participants)

USD 50/- (For overseas participants)

Payable in cash or by cheque at BORI office between 11 a.m. to 4 p.m. (Monday to Friday except on public holidays) Or by bank transfer

Account details for NEFT:

Account Name: Bhandarkar Oriental research Institute

Bank name: State Bank of India, Deccan Gymkhana Branch

**Account number: 11100354557**

**IFSC/NEFT code: SBIN001110MICR code: 411002003**

**Kindly do not deposit the money without getting a confirmation on mail or Whatsapp regarding availability of the admission.**

For registration and other queries please write to:

For registration and other queries please write to:

[info.boriadp@gmail.com](mailto:info.boriadp@gmail.com) or

Whatsapp your details to 7796699822 (Please whatsapp with your name. Anonymous messages will not be responded to)

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